لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Tabook 1354—September 1975

EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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The Review of Religions

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THE INAUGURAL ADDRESS

MIRZA MUZAFFAR AHMAD

(Delivered at the 27th Annual Convention of the Ahmadiyya Movement in Islam, held at Wheelock College, Boston, Mass., during Augnst 30—September 1, 1974).

As you all know, members of the Ahmadiyya Community during the last three months have been the victims of severe persecution on a large scale. There has been violence resulting in the loss of many valuable innocent lives ; there has been looting and arson of property involving losses which run into millions and in the more recent phase the persecution has taken the form of a severe social and economic boycott in many forms which has denied to many even the basic barest human needs. It is most unfortunate that all this is professed to be done in the name of Islam, the very meaning of which is Peace and which enjoins and expects from its adherents tolerance, highest form

of morality, and preaches freedom of thought, belief and conscience.

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While we should, as taught and practiced by the Holy Prophet, pray for the guidance of the people who indulge in misdeeds and folly, we should also analyse why it is happening and what should be our response. I would like to confine my comments on two major issues, namely :

(a) Why Ahmadies believe that the Holy Prophet Muhammad (peace and blessings of God be upon him) is *Khatamun Nabiyyeen*, and how their interpretation of this varies from the interpretation of others.

(b) What is our belief on *Jihad* or the Holy War.

Both these issues are at the bottom of the present agitation. For the proper understanding of the issue of *Khatamun Nabiyyeen*, we have to dwell briefly on another issue, namely whether Christ is dead or is alive in his physical person in heaven and will descend on earth again for his second advent. The Ahmadies believe that the Prophet Christ did not die on the Cross, as Jews had intended, but was saved from such a death. He led his normal life in fulfilment of his Divine mission and died a natural death like any other human being. Non-Ahmadies, on the contrary, believe—or should I say believed—that God removed him from the Cross to the Heaven with his physical body and after some 1900 years of living in the Heaven, as a normal human being, will send him back to earth to lead back the Muslims to the purity of their faith. We Ahmadies believe that the second advent of Messiah will not be in the physical person of Christ but a messenger and a prophet will arise in the spirit of Christ. I do not wish to dilate on this point at length as this is not directly the subject of my talk. It is enough to note here that both Ahmadies and non-Ahmadies believe in the advent of Messiah and a prophet, after the Holy Prophet.

Now what exactly are the beliefs of Ahmadies and non-Ahmadies on *Khatamun Nabiyyeen*.

(i) The proud title of *Khatamun Nabiyyeen* is bestowed on the Holy Prophet by Allah in one of the verses of the Quran. Both Ahmadi and non-Ahmadi Muslims believe that the Holy Prophet Muhammad (peace and blessings of God be upon him) was *Khatamun Nabiyyeen.* While the different sects are in total agreement on the Holy Prophet being *Khatamun Nabiyyeen*, the two interpret these words differently.

(ii) The non-Ahmadies interpret the words to mean that the Holy Prophet was the last of the Prophets and there can be no Prophet after him.

(iii) The Ahmadies believe that Prophets are of two different kinds :

(a) There are Prophets who bring their own teachings and law with them and these are described as the law-bearing Prophets.

(b) There are others who bring no new teaching or law but nevertheless enjoy the status of non law-bearing Prophets. They have no independent status but are subservient to the law-giving Prophet whom they follow, so that the people who slide back into an irreligious state or forget their Creator, can be recharged with the true spirit of the religion. In this way people are equipped to meet fresh needs necessitated by the changed circumstances.

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It is in this sense that the Ahmadies believe that whereas there can be no new law-bearing Prophet with an independent law after the Holy Prophet Muhammad (peace be on him), since Islam now provides a perfect religion and a code of conduct ; there can be non law-bearing prophets, who, without bringing any new teachings are nevertheless needed for the rejuvenation of people and to rekindle the flame of spiritual life in them.

Thus, according to the Ahmadiyya interpretation of *Khatamun Nabiyyeen* there can be no new Prophet who will brirg a new religion or law other than Islam or modify in any degree

the teachings of the Holy Prophet Muhammad (peace and blessings of God be on Him). In the sense of the last law-giver he was the last of the Prophets. But in total submission to his master, Muhammad, and as his servant there can be a Prophet who will be non law-giver, non independent and from the followers and *Ummat* of the Holy Prophet. The Promised Messiah claims Prophethood only in that sense, as a humble servant of the Holy Prophet Muhammad (peace and blessings of God be on him) and in no other sense.

(iv) There is a general misconception that a Prophet can only be one who brings a new religion or law and enjoys that status independently in his own right. This is not true. The correct meaning of *Nabee* is one who receives spiritual revelations from Allah which unfold the future events to him and one who is described as such by revelation from Allah.

Thus the Promised Messiah in his recorded talks and statements clarified that the difference between us and the non-Ahmadies arises from a misconception of the word *Nabee* and what it stands for. He describes it as a dispute over words or their interpretation and goes on to say that he does not subscribe to any form of prophethood of Muhammad (peace be on him) which in any way challenges or runs counter to his exalted status as *Khatamun Nabiyyeen*.

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(v) If we look at the two interpretations of *Khatamun Nabiyyeen*, the one held by non-Ahmadies is both odd and illogical. This is so because on the one hand they proclaim that there can and will be no prophet after Muhammad (peace be on him) and yet on the other hand they claim that Christ, who is admittedly a Prophet, will come after the Holy Prophet to win back the people to the true spirit of Islam.

The Ahmadiyya interpretation on the other hand is consistent and logical because the second advent of the Messiah in which both the Ahmadies and non Ahmadies believe does not in any way offend or conflict with their interpretation of

Khatamun Nabiyyeen, namely, that there can be no new law-giver as a Prophet or one who starts a new religion other than Islam, but that nevertheless there can be reformers, as and when they are in deed, (and who can deny that given the present immoral statn of the world we need such an exalted reformer more than at any other time). Such a reformer or Prophet will be the servant of the Holy Prophet and will continue to contribute to the fulfilment of his mission which is to last till the doomseday. In other words the dispute between the two sections merely boils down to the issue whether the claim of the founder of the Ahmadiyya Community as the Promised Messiah is true or not. Both Ahmadies and non Ahmadies believe in the coming of one Messiah (Prophet after the Holy Prophet).

This brings us to the other charge made against the Ahmadies that, God forbid, our interpretation is derogatory to the status of the Holy Prophet. Let me state at the very outset that this is a totally baseless, unfounded and indeed a cruel charge against the Ahmadies.

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As I have already stated we believe that the Holy Prophet was *Khatamun Nabiyyeen* and we attach so much importance to this that whereas a non Muslim is converted to Islam and declared to be a Muslim by recitation of the *Kalema* (as that is indeed how a non-Muslim is admitted into the fold of Islam even at the hands of a non Ahmadi) the Ahmadies on the other hand insist that if a person wishes to join the community of Islam he must specifically profess that he regards the Holy Prophet Muhammad (peace and blessing of God be on him) as *Khatamun Nabiyyeen.* This is indeed one of the ten proclaimed conditions of *Bai-at* through which one becomes a member of the Ahmadiyya Community. It is a printed document and anyone can have access to it. According to our interpretation the position of the Holy Prophet is so sublime and exalted that his true followers, who in their profound love, devotion and faith lose their own identity and follow the Holy Prophet in total submission and devotion can indeed rise to the

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status of a Prophet. In other words the Holy Prophet Muhammad (peace and blessings of God be on him) is a great Prophet, indeed the greatest of al—to such a degree that his true follower and humble servant, like the Promised Messiah founder of the Ahmadiyya Community, can rise to Prophethood and receive this title from Allah because of his devotion and submission to the Holy Prophet. Briefly, the Holy Prophet Muhammad is not only a Prophet himself but a Prophet maker. This is a position not enjoyed, or bestowed by Allah to, any other prophet. Surely this definition and interpretation acknowledges a most exalted status compared to the mere claim tha he was the last of the Prophets. The coming of a prophet or messenger is the greatest reward or favour which can be bestowed on humanity. He beautifies human souls through his teachings, and a living shining example in his person as no other can. It is a pity that our non Ahmadi Muslim br thers seem to hold a belief which denies to them a bounty or reward which is matchless and is essential for spiritual well-being.

Let me now read out a few extracts from the writings of the Promised Messiah both in regard to our firm and unshaken belief in the Holy Prophet being *Khatamun Nabiyyeen* as well as on the exalted status which he enjoys in our beliefs and which indeed is the corner stone of our faith.

1. "I speak with utter truth and call God as my witness that I and my followers are true Muslims and like true Muslims we have full faith and belief in the Holy Prophet and the Quran. We consider that even a tiny deviation from the teachings of Islam is an invitation to destruction and it is part of my religion that through no other way but only through utter obedience and full love of the Holy Prophet can a person now rise and attain spiritual heights and nearness to God. (*Al Hakam September* 17, 1906)

2. "There is no one worthy of worship but Allah and Muhammad is His Prophet. We believe in God, His angels,

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His Prophets, His Book, Heaven and Hell and life after death. We have adopted Quran as our Book and the Holy Prophet Muhammad as our Prophet. I make no claim to real Prophethood after the Holy Prophet nor do I accept cancellation of any part of the Holy Book. I bear witness to the fact that Muhammad is *Khatamun Nabiyyeen, Khairul Mursaleen,* the best of the Prophets. I bear witness that every truth is contained in the Holy Quran and the sayings of the Holy Prophet and that we are Muslims and God knows well what is in our hearts". (*Anwarul Islam*, p. 34)

3. "Our Master, our leader, the greatest of all Prophets is Prophet Muhammad who is *Khatamun Nabiyyeen.* He enjoys the highest spiritual position. No one can conceive or get anywhere close to it, leave aside anyone attaining this status". (*Tauzih Maram*, p. 23)

4. "The gist and essence of our religion is "There is none worthy of worship save Allah and Muhammad is His Messenger". The belief which we possess in this life and with which through God's Mercy we will depart from here is that our Master and Guide, Muhammad (peace and blessings of God be upon him) is *Khatamun Nabiyyeen, Khairul Mursaleen.* Religion reached its glory and perfection through the Prophet Muhammad and serves as a guiding star to those who seek communion with the Creator. With steadfast belief we have full faith that the Holy Quran is the last and final heavenly book and not one iota from its contents, commands and teachings can be changed or modified. And we similarly hold the firm belief and faith that no new revelation from God can alter, rescind, change or in any way modify any of the Quranic teachings. If any one holds views contrary to what I have described above then, in my judgement, such a person cannot be counted among the faithful—nay such a person is to be treated as disbeliever and infidel". (*Izala-i-Auham*, part I, p. 137-138)

5. "Only those can join Ahmadiyya Movement who believe in Islam, who follow the Quran and who follow the teachings and practices of the Holy Prophet". (*Mawahibur Rahman*, p. 96-97)

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6. "We know it for sure that God's greatest Prophet and the most loved one of God is Muhammad (peace and blessing of God be on him). Our soul proclaims and bears witness to this faith that the only true and right religion is 1 lam. How sublime is that status of the great Prophet Muhammad (peace and blessings of God be on him) whose prophethood bears fresh fruit and provides perpetual guidance to its true followers". (*Kitabul Bariyya* p. 155-156)

7. "Our belief is embodied in the five pillars of Islamic faith (*Kalimah*, *Salat*, *Zakat*, *Fasting*, *Hajj*). There is none worthy of worship but Allah and Hazrat Muhammad Mustafa is His Prophet and *Khatamul Anbiya*. It is our belief that anyone who subtracts from, or adds anything to, the *Sharia* of Islam, such a person is without faith and is outside the pale of Islam. We admonish all members of our Community that they owe true allegiance to *Kalima Twayyiba*. They should adhere to this faith unto their death...We call on heavens and earth to bear witness that this alone is our faith". (*Ayyamus Sulh*, p. 86)

8. "O ye people who live on this earth and all ye human souls who reside in the east or the west, listen to me as I call you with all the strength at my command, that today on this earth the only true religion left is Islam and the true God is the one God described in the Holy Quran ; and the one Prophet who enjoys perpetual D.vine heavenly life and who is entitled to sit in glory on the throne of all piety and righteousness is Prophet Muhammad". (*Taryaqul Quloob*, p. 11)

These quotations from the writings of the Promised Messiah establish beyond any shadow of doubt that the Ahmadies

firmly believe that Muhammad (peace and blessings of God be on him) is *Khatamun Nabiyyeen*, the best and the greatest of all prophets and the Promised Messiah presents himself as the humblest disciple and servant of the Holy Prophet. He makes no independent claim, deviates not an inch from the teachings of the Holy Prophet, the Quran, the Hadith, or the five basic pillars of Islam. In one of his Persian verses, recalling the cruel title of infidel which the ulema of his time gave him, he stated :

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After the love of Allah, I am intoxicated with the love of Prophet Muhammad, If these make a person infidel, then I swear by God that I am indeed a great infidel.

Before I conclude this portion of my address I would add that the interpretation of *Khatamun Nabiyyeen by* Ahmadies is no different from that of many Muslim divines and scholars throughout the history of Islam.

This is also supported by the sayings of the Holy Prophet and the Hadith.

Thus talking about his own son Ibrahim who died at a young age, the Holy Prophet observed that if he had lived he would have been a prophet. Now how could he say this if his interpretation of *Khatamun Nabiyyeen* was that he was going to be the last of the Prophets.

Again there is the saying attributed to the wife of the Holy Prophet, Hazrat Aisha who advised the Muslims to describe the Holy Prophet as *Khatamun Nabiyyeen* but not to say there will be no prophet after him.

Let me now turn to the other issue which like the issue of *Khatamun Nabiyyeen* has been the centre of agitation and here also our teachings on the subject are totally misrepresented.

The accusation against the Ahmadies is that we do not believe in *Jehad* or the Holy war and have cancelled what is claimed to be one of the essential articles of Islamic faith.

This is in fact not true. Ahmadies do believe in *Jehad* but

Jehad can take different forms in different circumstances.

The non Ahmadies claim that it is incumbent on all Muslims to wage war against the infidels and non believers. Ahmadies, on the other hand, claim that the use of force or the waging of war is permitted only when and where Muslims are prevented by force to practise their faith or when war is waged against them.

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This view by the Ahmadies is held on the basis of correct Islamic teachings. Let me list a few of them here.

(i) One of the basic philosophies of Islam is contained in the Quranic verse which means that in the matter of faith the use of force or compulsion is not permissible. If this is so, then how can Islam require its followers to wage war against non Muslims without any provocation or the use of force on the part of non-Muslims to prevent Muslims from practising their religion.

(ii) Again there is the Quranic verse which freely translated means that if, in the matter of faith, God had decided to impose His will then all the peoples living on the earth would have adopted the faith of His choice. (When God, possessing all the absolute power and authority does not do so) then will you force people to accept any particular view or faith.

In other words this verse clarifies Islamic teachings on freedom of conscience and the freedom given to man to choose his faith. Despite all His power and might, God does not exercise His power and authority to impose any faith on any person and the obvious lesson or message to the Muslim is that when you get into a position of imposing your will on others in the matter of faith you should exercise this power in the same way as God does. This is because the system of choice of faith is left to an individual's own inclination and decision. This verse not only throws light on the issue of *Jehad* but incidently exposes the folly of the demand which is being made by some in Pakistan and *clearly* establishes it to be contrary to the

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teachings of Islam.

(iii) This teaching or interpretation of Ahmadies is also rational because use of force in the matter of faith cannot produce true followers or devotees for any religion. It can only produce hypocrites who under the threat of force profess what they in fact do not believe.

(iv) In any case what merit or reward can any profession of faith bestow on any individual where its adoption was brought about by force and not through study and exercise of free will or choice ?

(v) Again many Christian scholars have made the unjust accusation that Islam was spread through the use of force. This is of course not true and Allah ordained that during the period of the Promised Messiah conditions should exist which will not necessitate the use of force by Muslims against non Muslims so that once again it is proved that the attraction of Islam and its teachings can claim converts through its beauty and excellence and is not in any way dependent on the use of force to win people to its fold.

(vi) If indeed *Jehad* was incumbent on Muslims under all circumstances, whether or not any force was used against Muslims in the matter of faith, then surely God would have equipped them to wage this type of struggle againtt non Muslims. This is not the case. Indeed all the weaponry of force and sophisticated instruments of destruction have been put in the hands of adversaries of Islam.

The battle today, in the field of faith and religion, is to be waged through pen and not through the sword. It is a battle of reason and argument and not the occasion to use force.

And it is this right type of *Jehad* required in the conditions of these times which the Ahmadies have waged and in which they have excelled. In terms of world population, a handful of people bereft of all worldly riches and means have mounted an effort which has no parallel in modern times. The non

Ahmadi Muslims who number nearly 500 million, with all the wealth, power and means at their disposal have not been able to make even a hundredth of the effort made for the propagation of Islam throughout the world.

Briefly, where non Ahmadies have made little effort to wage the *Jehad* which they believe in, the Ahmadi Muslims have excelled in the type of *Jehad* which the conditions require and demand.

Ahmadies have not rescinded any teachings of Islam on *Jehad*. All they say is that the conditions for a *Jehad* of the type which requires the use of force are non existent today and in the absence of the conditions which permit the use of force the occasion to wage struggle by force or do *Jehad* in this form does not exist.

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Here the question arises that if teachings of Ahmadiyyat are so unambiguous and clear then why this large scale opposition and animosity towards the community.

First of all, it is universally true that every prophet has faced the severest opposition and animosity in the fulfilment of his mission. Truth and and not false hoods invite oppositon. This happens for a variety of reasons, some of which I will briefly describe below.

(i) First, the advent of a Prophet or Reformer takes place only when people have drifted from the right path and have either abandoned the true teachings or had distorted them. If this was not so, there would have been no need of a reformer from Allah. So opposition to his mission is inherent in this situation and in the circumstances in which he proclaims his mission.

(ii) Secondly, this opposition is necessary for the spiritual advancement, training and revitalization of the members of the community and those who flock around a prophet. Prophet's opposition invites signs of Allah which help to fortify the faith of the people.

(iii) As a Prophet, thrcugh his right teachings, begins to

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establish a new order, the vested interests and the so-called Ulema of the time perceive a threat to their position and hold on to the society and fight for their own survival.

(iv) As under the unalterable Divine Law, the followers of a Prophet gain success after success. This excites jealousy of non believers and further excites their wrath.

(v) Lastly, a large section of the society opposes because of ignorance of the teachings. Few take the trouble of studying the original teachings of a Prophet and allow themselves to be misguided and misled by others.

And now I come to the concluding section of my address, namely, what should be our response to the situation.

(i) First of all we should extend our propagation activities so that the true teachings and views of Ahmadiyyat, and not false one attributed to it, reach the ever-growing number of people. This is more necessary at a time like this when such deep interest has been aroused in Ahmadiyyat.

(ii) We should establish by our own example that by becoming Ahmadies we have distinctly improved our character and conduct in every sphere of human life and relationship—in the way we perform our duties, treat our neighbour, care for poor or those in need, in short meet our obligation to God and man. Our supreme conduct and example should be the living propagation of our faith.

(iii) More especially every one of us should undertake to bring one additional person or family every year into the fold of the community so that at the close of every year we go on doubling our number.

(iv) We should also organize ourselves in a manner that economic welfare of the members of our community is assured so that each one of us is gainfully employed and becomes a source of strength to the community Thus for instance the

Ahmadiyya mission in U. S. should in addition to improving the financial position of its members here may also plan to invite Ahmadies from different areas to give them a higher technical education in the States.

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(v) Above all we should pray to Allah—not mechnically but persistently and with deep feeling and faith and trust in Allah. We are no doubt weak and helpless but our Allah is all-powerful and commands every power and authority on everything. We should seek His guidance and succour in all our difficulties and trials. The present difficulties are bound to disappear because Allah has ordained that the believers and followers of His messengers shall in the end always triumph over their adversaries. This is an unalterable law which can have no exception. The only important thing is that we mould our lives so that we become the instruments of God's will and design, so that our failure becomes synonymous with the failure of Divine mission; and this can never happen.

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Jesus Son of Mary (Al-Quran)
Jesus Son of David (Gospel)

(B.A. Bashir former Missionary in West Africa)

When Jesus appeared to the Israelites and claimed to be Messiah in accordance with the prophecies of the old (though there is inadiquate evidence in the Gospels that he ever did so) the Jews rejected him on the ground that he was not from the royal line of David. There are hints in the Gospels (Mark 12, 35, 37) which testify to the fact that the issue of Davidic descent of Jesus was a controversial one between his followers and the Jews. So far as Jesus is concerned he never laid emphasis on his sonship of David but on the contrary he repudiated his affiliation to the clan of David vehemently. It is recorded :

> 'And Jesus answered and said, while taught in the temple. How say the scribes that Christ is the son of David ? For David himself said to my Lord.....David, therefore, himself calleth him Lord and whence is he then his son ?
>
> (Mark 12, 35, 57).

There were various groups who held divergent view about the actual lineage of Jesus.

(1) That Messiah must come from the royal line of David who was destined to restore the lost power and prestige of the house of David. As Jesus failed to answer their expectations he was rejected outright.

(2) There was another group who maintained that Messiah no doubt was to appear from the royal line of David but owing to polution, transgression and corruption of the reigning authorities, this blessing was withdrawn from the house of David and a line more pure though less famed was

preferred to it. (Strause Life of Jesus p. 118). This group quoted Jeremiah (22 : 30) in their support wherein it is said :

> 'Thus said the Lord, write ye this man childless, man that shall not prosper on his days : for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.'

(3) There was still another opinion prevalent that Messiah 'ought to unite in his person the priestly with the kingly dignity.....but also the opinion was not rare that Jesus deriving his royal lineage from Joseph, descended also from the priestly race through Mary. (Strauses Life of Jesus).

Geneological Tables Examined

The group which denied the Davidic descent of Jesus advanced such forceful arguments in their support as the other group which stood for Davidic dcscent of Jesus staked their all to prove that he was surely from the seed of David and this ultimately gave rise to the two geneological tables such as given in Matthew and Luke. Both tables are self-contradictory, confused and beyond reconciliation. Commenting on this, Clarence Tucker Graig, Professor of New Testament Oberlin Graduate School of Theology writes :

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> 'Mathew and Luke both offer geneologing to demonstrate that Jesus came from the correct line. They were compiled in complete independent of each other, and no ingenuity can harmonise their wide differences. Great emphasis had been laid since the days of Ezra on pure Jewish stock. There is no reason, therefore, to deny that such geneologies might have been treasured in devout Jewish families. But both canr ot be true and the apologetic purpose is clear. Most striking of all is the fact, that in each case it is the geneeology of Joseph which is given. Since both of these evengelists denied that Joseph was the actual

> they were hardly the original compilers of the lists. Geneologies of Joseph could not prove the Davidic sonship of Jesus if he were only the legal parent and not the actual father. (The Beginning of Christianity p. 203).

Takian, the Assyrian who was a scholarly person accepted Christianity through Justin in Rome about 1950 A.D. On returning to his homeland—Mesopotemia he undertook compilation of the Gospels and tried his best to hormonize the wide difference between the geneological tables but utterly failed and ultimately expunged them from newly compiled Gospels. (The first Three Gospels, their Origin and Relations by J. Estlin Carpanter 2nd Edition London 1890).

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The modern Biblical scholars, too, are of the opinion that the genelogical tables are compiled by a Jewish christian who believe that Jesus was the son of David through Joseph and who perhaps regarded James the Lord's brother and others of Jesus family as the appropriate leaders of the Chuich after the Resurrection.....'This geneology, however, with its scheme of fourteen shows signs of being artifically constructed'. (The Interpreters Bible New York Vol. VII p. 250).

Son of David

During Jesus journey towards Jerusalam he was addressed by the blind beggars,

> 'Son of David, Jesus, have pity on me'! (Mark 10, 47, 82, Luke 18, 38, 9, Matt. 20. 30-31).

We are at a loss to understand that Jews who were Ahl-kitab (The people of the Book) failed to discern in him Davidic descent and it were only the beggars who solved this puzzle and saw in him the seed of David. We know the beggars in the East who simply cry for alms in the streets and not beg for religious dogmas. Now the question arises what was the motive, then behind the phrase 'son of David'? There is not a

single shred of evidence that the family of Jesus ever claimed affiliation to the royal clan of David. We safely assume that there were, at least, two reasons behind the use of this phrase 'Son of David'.

First : It was used as a weopon in argument against the opponents who denied Messiahship of Jesus.

Secondly : There was a struggle for paramountcy of world Jewry between the Galilean Patriach and the Babylonian Exilarch around 200 A.D. Or as it has already been observed just to support James brother of Jesus as the rightfull leader of the Church after resurrection.

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The Quranic Stand on the issue

The Holy Quran as we have recorded in our previous issue (of August 1975) gives its verdict on such controversial issues and rectifies wrong notions as it says :

ان هذا القرآن يقص على بنى اسرائيل اكثر الذى هم فيه يختلفون (النمل)

'Verily this Quran explains to the children of Israel most of that concerning which they differ (20 : 77).

The Quranic stand on this point is clear as it says :

اذ قالت عمران رب انى نذرت لك ما فى بطنى محررا فتقبل منى انك انت السميع العليم۔ فلما وضعتها قالت رب انى وضعتها انثى و انى سميتها مريم و انى اعيذها بك و ذريتها من الشيطن الرجيم - (آل عمران)

'Remember when the woman of Imran said, 'My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do accept it of me, Verily, Thou alone art All-Hearing, All-Knowing, she said, 'My Lord, I am delivered of a female, Allah knows best what she

had brought forth and the *male she was thinking of* was not like the female *she had broughtforth* and I have named her Mary I commit her offspring to Thy protection from Satan, the rejected. (3, 36, 37)

In these verses the mother of Mary is referred to the family of Imran. Imran may possibly refer to two persons (1) Amran of the Bible who was son of Kohoth and a grandson of Levi. He was the father of Moses, Aaron and Mirriam. Moses being the youngest of the three (Jew. Enc. Under Amran, Exod. , 18. 20).

(2) Imran the father of Mary, mother of Jesus. This Imran was son of Yoshhim or Yoshim (Jarir and Kathir).

The fact that Mary's father has been named Joachim in the Christian scriptures (Gospel of the Birth of Mary and the Enc. Brit. under Mary) should not perplex as Joachim is the same as Yoshim mentioned by a Muslim commentator Ibn Jarir as the father of Imran.

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The Christian scriptures give the name of grandfather instead of father which is not an uncommon practice. Besides there are instances in the Bible of one person being known by two names. Gideon for instance was also called Jerubbaal Judg. 7 : 1). By mentioning the family of Imran, the Holy Quran draws our attention to the fact that Jesus came of the family of levi and not that of Judah as claimed in the Gospels. Jesus mother and the mother of John the Baptist were cousins belonged to the house of Aaron and through him to that of Imran.

Evidence from the Dead Sea Scrolls

Further the Quranic stand is substantiated by the recent discovery of the Biblical manuscripts from the valley of Al-Qumran in which Messiah of Aaron and Israel is mentioned explicity. It reads :

'.....until the prophet and the Messiah of Aaron and Israel shall came". (The Dead Sea Scrolls in English by G. Vermes).

In another scroll in singular form Messiah of Aaron and Israel is mentioned. Two Messiahs signify John the Baptist and Jesus who were not only contemporaries cousins also. They made their debut simulteneously which was unprecedent in Israelite dispensation before. "The Prophet is the one whom Moses likened to himself (Deutoronomy 18 : 1818—19) and could not be applied to Jesus for the fol owing reasons :

(1) Jesus himself never claimed to have come in the fulfilment of the Prophecy of Moses.

(2) Moses prophesised about a law bearer prophet like himself. Jesus brought no new law but himself was subordinate to Mosaic law.

(3) Among thy brethern implies Ishmaelites who are brother of Israelities.

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As such, the Prophet mentioned in the Dead Sea Scrolls cannot be other than the Holy Prophet of Islam (peace and blessings of Allah be on him).

That the Messiah should appear from the tribe of Levi is also evident from the Testament of Reuben (6 : 7-12).

Reuben addresses his sons thus :—

> "To Levi God gave the sovereignty——Therefore I command you to listen to Levi because he will know the law of the Lord and give ordinances for Judgement and offer sacrifice for all Israel until the consummation of the times, as the anointed high priest, of whom the Lord spoke.....Draw near to Levi in humbleness of heart that you may receive a blessing from his mouth for he will bless Israel and Judah, because it is whom the Lord has chosen to be king over all the nation. And bow down before his seed for on your behind it will die in wars visible and invisible, and will be among you as an eternal king."

More instances could be multiplied but we have cited a few only by a way of illustration to justify Quranic view that Jesus came from the tribe of Levi (the family of Imran) and not from the line of David as claimed by the Gospels.

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Conversion by Coercion

MAULANA ABUL-ATA
Editor 'Al-Furqan' Rabwah

For every lover of Quran, it is crystal clear to understand that Belief and Conviction relate to the heart of a man. A Belief is that on which the heart is contended. Of the limbs of a human being, heart is the only limb which cannot be subjected to coercion and compulsion. For this very reason Quran declares that a person cannot be converted to Islam by force nor can he be outsed by coercion. Everybody's Belief is that on which he is absolutely contended.

Those people who don't have consistency in their tongue and heart with regard to their Belief, such people have been condemned by Quran. A person who calls himself to be a Muslim, while he retains infidel beliefs in his heart, is named in Quran as hypocrite. Holy Quran says : "The hypocrites shall surely be in the lowest depth of the fire (Chap. 4 : 146)'. For this cardinal reason Quran prohibits coercion in the matter of faith. Chapter 2 : 257 says : 'There shall be no compulsion in religion' This verse vividly reminds us that Islam is an open TRUTH, for which there is no need to employ force against a man or community to accept it. Anyone whose heart is satisfied with this TRUTH, will become a Muslim naturally, whereas a person who wants to be on the opposite side of this TRUTH, it's entirely upto him. However he will be surely liable to chastisement on the day of Judgement.

The Omnipotent Allah declares through His Messenger :

وقل الحق من ربكم فمن شاء فليومن ومن شاء فليكفر...الخ (الكهف)

"*Proclaim :* This is the truth from your Lord, then let him who will, believe and let him, who will, disbelieve" Chap.

18 : 30 Al-Kahf). The Holy Prophet Muhammad peace and blessings of Allah be upon him, throughout his life, taught that there should be no compulsion in the matter of faith. Whenever he found anybody acting contrary to this teaching, he at once reprimanded. To put it in a nutshall, he advocated the ideology of, freedom of conscience' in religion.

(2) Islam is a religion which is complete in every respect. With regard to compulsion there is other side of the coin. It is commanded that in the event Muslims are made the target of persecution to pronounce that they are not Muslims, Allah says :

و من كفر بالله من بعد ايمانه الا من اكره
و قلبه مطمئن بالايمان

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"Whoso disbelieves in Allah after he has believed, excepting the case of one who is forced to make a *declaration of disbelief*, while his heart *rests securely in faith.*" (Chapter 16 verse 107). It is said in this verse a person who is a Muslim deep down in his heart, but is constrained to declare otherwise, he is an exception in the eye of Allah. However such a person must follow the noted below commande : Surely thy Lord will be most Forgiving and Merciful towards those who migrated after they had been persecuted and strove hard in the cause of Allah. (Chap. 16:111)..... Here the Omniscient Allah explains that as it is unlawful to convert a person by force, likewise it is prohibited to constrain a person to pronounce himself a disbeliever. God says that in the event a helpless Muslim find himself in such a position, he thereafter migrates and remains steadfast, then he will surely remain a Muslim.

(3) To force people to change their beliefs is unfair by all means. This is absolutely against Shriah. It has

however been the common practice of ruling class to force helpless people change their Belief. Quran describes ; 'The leading men of his people, who were haughty, said : Assuredly we will drive thee out, Shuaib and those with thee who have believed, from our town, or else *you shall return to our* creed (Chap : 7 : 89). To this threat Hazrat Shuaib elegantly replied : If we were to return to your creed, after Allah has delivered us therefrom, we would be guilty fabricating a lie against Allah. (Chap. 7 : 90)....At another place God says : 'We will, surely expell you from our land unless you return to our religion.

لنخرجنكم من ارضنا او لتعودن فى ملتنا

(Chap. 14 verse 14). These verses manifest that disbelievers have always returned Prophets and their followers to banish them unless they returned to disbelievers faith. Those who face the cruel treatment of opponents. they got a high designation in the sight of Allah. In short Belief and Faith is a matter which has a direct link with heart. The Almighty Allah (May He be Exalted and Glorified) knows exactly what goes on in a person's heart and certainly He is the Excellent Judge to decide about a person's religion.

From Daily Al-Fazl—Rendered into English by Zakaria Virke)

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My Cousin - Abdus Salam Akhtar

by ABDUR RAHMAN SHAKIR

Only those who have lost can tell,
The pangs of a parting without farewell.

I remember, I was the youngest member of my uncle, Ch. Ali Muhammad's marriage party when he went to bring his bride from Sialkot in September, 1915. Hazrat Mir Nasir Nawab was the Amir of the Party, the other members being Maulana Syed Sarwar Shah, Mir Qasim Ali, my father M. Nimatullah Gauhar, my uncle M. Ata Muhammad, Ruldoo Khan, Muham-Bashir son of Maulvi Abdul Qadir of Ludhiana and Dr. Abdullah, a convert to Islam. The other bridegroom was Dr. Abdur Rahman (of Kamptee).

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Abdus Salam Akhtar was born at Sialkot on September 16, 1916, but he learnt to walk in Qadian. The alphabet of his early unbringing on the spiritual side, began with the attentions showered upon him in his childhood by his maternal grand-father M. Muhammad Faiz-ud-Din. He would teach him precious prayers which had a bearing on his future career.

Abdus Salam acquired the art of reciting the Holy Quran after the style of his own mother Maimuna Begum. He immitated her literally. He recited the Holy Quran even while he was still in his teens.

He was a roly-poly of a lad. In the class he was one of the shining students. After matriculating, he joined the Islamia College, Lahore, and passed his Intermediate in the II Division. He then proceeded to Nagpur for his degree classes and stayed with his uncle Dr. Abdur Rahman, of Kamptee, where he was a very popular medical practitioner. After his graduation he joined the M.A. (Philosophy). There he sat at the feet of the great Indian Philosopher Dr. Sir Radhakrishnan, (lately President of Bharat) and drank deep at the fountain of his vast knowledge for a couple of years.

He topped the list of successful candidates. During the

course of his college career he developed the art of speech-making and became a first class debator. He won the biggest trophy of the college.

He joined the government of India (G. H. Q.) as an assistant and worked to the entire satisfaction of his superiors. In 1945 he responded to the call of the Head of the Ahmadiyya community to dedicate their lives for the defence Islam and gave up the lucrative job, Had he remained at his post he would have risen to the post of a secretary of the government of Pakistan.

The Khalifatul Masih II at Qadian gave him the portfolio of Education. There he showed his talents. He worked with a zeal and could hit off in a few lines what others would take pages to say. Being a healthy robust youngman he worked very hard at his new post. Rest meant one thing for him, viz., more work. He had a business—like decisiveness and was gifted with a taste of polite conversation. Whatever he did, he did with grace. He had a neat, clean and bold handwriting—clearly an evidence of good breeding. In fact, whatever task he was given to he acquitted himself admirably well.

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In office he was a kind and popular boss. He kept the interest of his subordinates in view and was very helpful to them in every way. He would not wait for his peon to take the files. He himself would go and in a few minutes solve the problem with his opposite number and set the matter right. That was the secret of his success and popularity.

After the partition when Hazrat Khalifatul Masih II set up the new head-quarters at Rabwah, which was then a bowl of howling dusty winds, with nothing to please the eye, Abdus Salam Akhtar was appointed the first Amir of Rabwah. Also a shadow Anjuman (half the members from the Sadar Anjuman Ahmadiyya and the rest from the Tahrik-i-Jadid with M. Abdur Rahman Anwar as secretary) was also created of which Akhtar was the President. These people did yeoman's service. They worked day and night and a humming township of tents took shape as a blooming garden in the wilderness.

In 1961 he was deputed as Principal of the Inter College at Ghatialian, Sialkot District. It took him six hard years to change chaos into cosmos. In addition to teaching work, looking after his office accounts, managing building constructions, collecting donations from neighbouring villages, exhorting boys to join his college he had many I's to dot and had many t's to cross. The results were very fine in the Education Board.

All this hard work took a heavy toll of his health. He constracted Diabetes and there was no medical aid for miles around for which he had to repair to Lahore. He requested Hazrat Khalifatul Masih for an early recall.

Now he was attached to the Bait-ul-Mal, and was afterwards transferred to Waqf-e-Jadid where he did admirably well.

In October 1974, the disease took an alarming turn and he was hospitalized. He recovered to some extent but not fully owing to his own carelessness. He was sent to Lyallpur and was placed under the care of the Ahmadi Surgeon Dr. Wali Mohammad FRCS. His sympathic treatment nearly cured him of his discase and he seemed all hale. Inwardly he was a spent up mine and his condition began to deteriorate.

On 1st June he took 20 days' leave and went to Karachi for treatment, change and rest. On the 10th he had brain haemorrhage and he fell into a long coma On the 20th June he left for his heavenly home. His body was brought by air from Karachi and precisely on the 21st of June be was back in Rabwah. In fact, he died in harness.

He was very social and had a large circle of intellectuals. Also he was a good Urdu poet. He stands on a high pedestal. He produced poetory as naturally as a free bears fruit. By his poetry he has added a little brick to the edifice of Ahmadiyya literature.

With all his petty draw-backs we loved him. May his soul rest in peace.

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The stately ships go on,
To their haven under the hill,
But O'for the touch of a vanished hand,
The sound of a voice that is still. (Tennyson)

In the Company of the Promised Messiah

(By Ch. Ali Muhammad B.A., B.T.)

XXV (PART II)

The Year 1907

We have often drawn the attention of the seekers-after-truth to the wonderful prophecies of the Promised Messiah (peace be on him). (a) One of his mighty prophesies was the prophecy that bubonic plague would break out in the Indian sub-continent in the near future. On February 6, 1908 he saw in a vision that the angels were planting black trees, ugly-looking and of stunted growth in the various towns of the Punjab. He says, "I asked some of the planters what kind of trees are these?" "These are the trees, of plague they said", "which is about to break out in this conntry in a year or two". Another revelation from God gave the glad tidings that God would protect all those people who would be residding within the four walls of the house of the Promised Messiah (انی احافظ کل من فی الدار)., Yet another revelation said that the town of Qadian would be comparatingly safe from the ravages of the plague except in the case of those who are the declared enemise of the Defender of Islam (the Promised Messiah).

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As a matter of fact, plague made its first appearnace in Bombay and other presidency towns but it spread like wild fire through the sub-continent. The humble author is an eye-witness of the havoc the plague caused in the towns and villages of the Punjab. People died like dogs and cats. Whole villages and towns were depopulated and devastated. Hundreds of thousands of people died within the span of a few years. But the wonder of it was that Qadian, the head-quarters of the Ahmadiyya Movement was a haven of peace, not a single soul was lost among the Ahmadies while the rate of mortality was aufully high

among the non Ahmadies and fhe Hindues, Sikhs and othere. Not a mouse died in the howse of the Promised Messiah. But his autagonists particularly those who were loudest and foremost in their efforts to bring about his fall, were carried away by the plague in great numbers, the whola staff of the Shub Chintak, Qadian, the Editor Somraj, the manager, Bhagert Ram, their wives, sons all were carried away and burnt to ashes.

(b) Abdul Karim of Hyderabad (Deccan)

Abdul Karim, son of Abdur Rahman, Hyderabad, Deccan, and a student of T. I. College, Qadian was bitten by a mad dog. He was sent to Kasauli for treatment. After the necessary medical treatment he was sent to back to Qadian, apparently recovered from his malady. Unfortunately after a few days he again showed symptoms of hydrophobia—he feared the sight of water and light, his condition became critical. A telegram was sent to the clinic at Kasauli apprising it of the critical condition of the patient. The Headmaster received a telegram in reply, from the clinic to the effect that nothing could be done for Abdul Karim. The medical authorities werd helpless in this case for they argued when symptoms of madness appear there is no remedy possible. The matter was brought to the notice of the Promised Messiah who said, "I was moved to pity for the boy, stranger as he was, amongst us. I prayed to God with the utmost care and attention which is so essential for the acceptance of prayer. Fortunately for the boy, my prayer was accepted and Abdul Karim began to show signs of recovery. He was no longer afraid of water and light. He drank water copiously and slept peacefully for the whole night. In a short time he thoroughly recovered."

He lived long enough to an old age and then died a natural death.

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(c) Demise of Mirza Mubarak Ahmad

Mirza Mubarak Ahmad, the youngest son of the Promised Messiah was born on June 14, 1899 at Qadian. Even before his death, the Promised Messiah received a revelation from God

انی اسقط من اللہ و اصیبہ

(I come down from God and shall go back to him). Apparently the revelation gave the indication that the boy was not destined to live long. The Promised Messiah (peace be on him) interpreted the revelation to mean that Mubarak would exibit extra-ordinary traits of character as he advances in years or he would die soon. Mubarak Ahmad was a bonny, promising chap and enjoyed sound health. But about the 20th of August, 1907 he developed high fever, the temperature sometime rising to 104° or 105°. On the night of August 27, the Promised Messiah prayed for his speedy recovery. He received the revelation, 'your prayer accepted. Nine days' fever was down. The revelation was clear, it said that the fever would be normal on the 10th day and so was the case. After ten days' confinement to bed, the boy was alright and went to play in the garden. On August 30, 1907 the Nikah ceremony of Mirza Mubarak Ahmad with the daughter of Dr. Abdus Sattar Shah was solemnized. It was a day of rejoicing for the Ahmadiyya Community of Qadian.

But the dictatee of nature must come true, Mubarak Ahmad was not destined to live long. In the second week of September (1907) he again fell ill and now more seriouly than before. In spite of the best efforts of physicians and doctors, the boy showed no signs of recovery. He expired on September 19, 1907. The Promised Messiah at once sat down to write letters to friends in Lahore, Amritsar, Sialkot etc. to inform them that Mubarak Ahmad died in accordance with the revelation and by his death the Word of God came true. Mubarak Ahmad was very dear to him his death was very painful to the bereaved family and, for that matter, to the whole community but Promised Messiah was happy at the fulfilment of the prophecy," I become down from Allah and shall go back to him'.

(d) Arya Somaj, (Wachhowali) Lahore and a Religious Conference.

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The Arya Samaj, Lahore organized a Religious Cenference on December, 2,3,4 and 5, 1907 in their their temple, Wachhowali. The proposition for discussion was "Is there a revealed book, if

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so, which". The secretary Dr. Churanjiv Bharadvaj wrote a number of letters to the Promised Messiah at Qadian requesting him urgently to write an article for the conference and personally grace the meeting with his presence. The secretary also met Dr. Mirza Yaqub Beg of the Ahmadiyya Buildings, Lahore and requested him to approach Hazrat Mirza Sahib and move in the matter. Dr. Mirza Sahib accordingly went to Qadian and assured the Promised Messian that the Secretary seemed to be quite sincere in his undertakings. Whereupon the Promised Messiah wrote a detailed article on the subject and asked Maulvi Noor-ud-Din to proceed to Lahore and read out the paper. December 3 was reserved for the Brahmu Samajists and Muslims. Maulvi Noor-ud-Din read out the paper in a clear, loud voice in the hall which was full to capacity. He spoke for an hour and then the Dr. Mirza Yaqub Beg read out the remaining portion of the article. At the close of the lecture the chairman, Lala Kashi Ram, requested Maulvi Noor-ud-Din to pray for him and hisparty.

So far the proceedings of the conference moved smoothly, and nothing untoward happend. December 4 was reserved for the Arya Samaj, the concerns of the conference. Dr. Churanjiv Bhardwaj, the Secretary took up the platform and against all cannon of morality spoke so disparagingly of the Holy Founder of Islam (peace and blessings of God be on him) that the Muslims were cut to the quick, their feelings were badly injured. When the party of Ahmadies returned home and the promised Messiah came to know what had transpired at the conference, he was so angry and wrathful as had never been seen before. Addressing the audience he said, "Why did you not leave the hall when your Prophet was being abused. And if your exit was banned you should have shed your own blood in on effart to force your wayout. Maulvi Muhammad Ahsan, following the example of Abu Bakar, then knelt before him and humbly said, "It was a blunder, nothing but a blunder, sir, we make due apology for the mistake". Whereupon his anger subsided and he forgave them all.

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